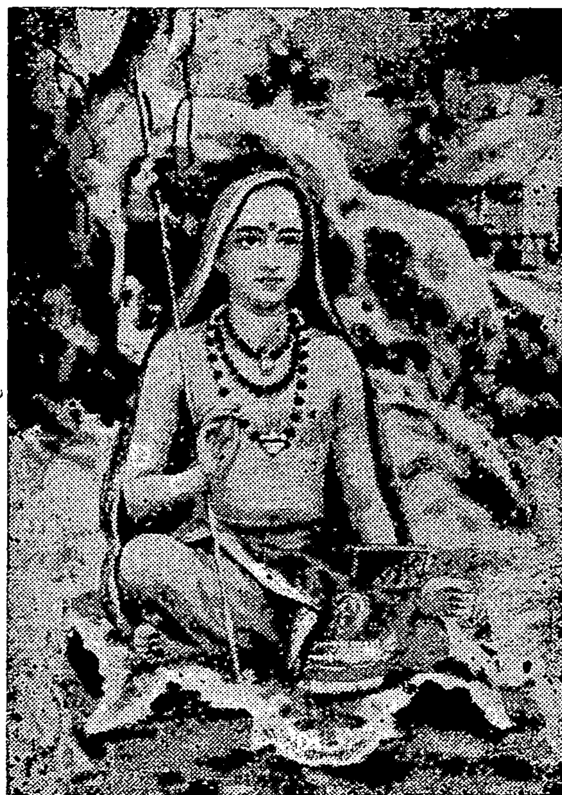
SRI SAMKARACHARYA

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A native of Kadayam village in Tirunelveli District, Tamilnadu, Sri K. G. Natesa Sastri was an erudite scholar in Vedanta, Mimamsa, Ayurveda and Jyotisha. He was the Professor of Ayurveda in the Venkataramana Ayurvedic College, Madras for more than 30 years. Apart from the major works PARINAYA MIMAMSA, JIVANUVADA and KALYANA VARTIKA, his authorship of 'THE LANDMARKS IN THE HISTORY OF INDIA; and SOME SELECT EPISTLES OF THE SOVEREIGNS OF TRAVANCORE ADDRESSED TO THE ACHARYAS OF THE KANCHI KAMAKOTI PEETHA' point to his keen interest in research particularly in the field of Indian History. His proficiency in Journalism is revealed by his able editorship of a monthly Journal **Jignasa** (Enquiry). He was a member of the Royal Asiatic Society. He acquired copies of rare Sanskrit manuscripts from the India office Library, London, for his research and working with a staunch and unshaken faith in our traditional concepts, he had arrived at logical conclusions regarding many a historical event in our country, though be differing from those of modern orientalists and historians.



SAMKARACHARYA

The Greatest Of The Adwaitic Teachers



1. Sri Samkaracharya, the greatest of the Adwaita teachers, is said to have established mutts in different corners of India for the propogation of the Vedic religion known as the निर्विशेषब्रह्माद्वैत. And yet it is unfortunate that the date of that illustrious teacher should be shrouded in mystery. And still more shameful it is to behold that even his followers have allowed themselves to be duped by the fantastic and fanciful theories, in regard to his date, engineered by interested orientalists whose mission is always to discredit Indian History that comes from Indian sources. We shall, here, try to find out the true date of Samkara from Indian sources in the light of Indian method of interpreting ancient records. We shall begin with *internal evidence* and see whether Samkara himself has thrown any hint in his works in regard to his date.

INTERNAL EVIDENCE

2. In the Arambhanadhikarana (2—1—18) we find the following passage :

सतोर्हि द्वयोः संबन्धः संभवति। न सदसतोरसतोर्वा। अभावस्य च निरुपाख्यत्वात् प्रागुत्पत्तेरिति मर्यादाकरणमनुपपन्नम्। सतां हि लोके क्षेत्रगृहादीनां मर्यादा

दृष्टा, नाभावस्य। न हि वन्ध्यापुत्रो राजा बभूव • प्राक् पूर्णवर्मणोभिषेकादित्येवञ्जातीयकेन मर्यादाकरणेन निरुपाख्यो वन्ध्यापुत्रो राजा बभूव, भवति, भविष्यतीति वा विशेष्यते।

This Adhikarana deals with the fundamental basic principles of Adwaita that Brahman is the absolute cause of the Universe. The varied forms and names of the objects seen around us have no independent existence except as the existence of Brahman. Says Samkara :

कार्यमाकाशादिकं बहुप्रपञ्चं जगत्, कारणं परं ब्रह्म, तस्मात् कारणात् परमार्थतोऽनन्यत्वं व्यतिरेकेणाभावः कार्यस्यावगम्यते.

It means that the varied manifestations of the Universe have in reality no separate existence from Brahman. The existence of the forms and names is only phenomenal, but is not *really real* परमार्थसत्यम्. In plain words it means that the Vedic passage सदेव सोम्येदमग्र आसीत् explains that the universe indicated by इदं existed in the beginning अग्रे as the सत् which is Brahman; and the other Vedic passage असद्वा इदमग्र आसीत् does not mean that in the beginning the universe existed as nothing; but that its names and forms had no existence. Even according to the principles of ratiocination युक्ति it cannot be maintained that before manifestation, प्रागुत्पत्तेः the universe had no existence. In explaining this aspect of the question Samkara gives the illustration found in the passage given in the beginning of the para-

with the Sringeri list we are led to surmise that there must exist some records within the archives of the Mutt which have not been properly and carefully scrutinised or has seen the light of day. It is hoped that the authorities of the Mutt would afford facilities for real workers with true historical instinct to obtain a peep into them.

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leads us to surmise that the contemporary of Varaguna may be Rajasena and this Rajasena is Rajavarma. But positive proof is wanting, at present, to establish this surmise.

18. The existence of Purnavarma as a historical personage is confirmed also by the Javanese inscription. Since Hiuen-ts-iang speaks of Purnavarma as having lived in former times (in very ancient times), and since Samkara is known from the Sutra Bhashya to have been his contemporary, Samkara must have lived in very ancient times before the time of the Chinese traveller, i. e. before the 6th century A. D. He could not have therefore lived in the seventh or eighth century A. D.

19. Nor could Samkara have lived in the first century A. D. The Samkaravijaya mentions Samkara as a contemporary of king Sudhanva, which is confirmed by the copper-plate inscription in the Dwaraka Mutt. According to Sri Rajarajesvara swami Vikramaditya was eleventh in generation from king Sudhanva (Brihad Rajatarangini). Samkara could not have lived at the time of both the kings—Sudhanva and Vikrama ; he could not therefore be placed in the first century as contemporary with Vikrama.

20. Since the date arrived at independantly from internal evidence agrees, with remaıkable exactness, with the date preserved in three of the Mutts, and since the Hultzsch list totally disagrees

श्रितनिर्मलराजसेनचोलक्षितिपालोद्धृतविप्रदेवशालः ।
वरदस्य तथाम्रनायकस्याप्युरुवेश्मद्वयकृज्जयाय मे स्यात् ॥

The Vidyaranya Samkaravijaya (so called) also mentions a similar incident at Kanchi. We must find whether these statements are supported by historical records. Unfortunately the history of the early Cholas is a mystery up to the present day as no connected history of them exists. The fact that the Chola kingdom is as ancient as the Pandya kingdom can not be doubted as constant references to the feuds between the two are recorded in the Halasyamahatmya, the authoritative and connected history of the Pandyas from 1192 B. C. to 650 A. D. But there is one remarkable mention in that work that war broke out between the Pandyas and the Cholas at the time of Varaguna Pandya the 22nd king from Kulasekhara Pandya, the founder of the third Pandya dynasty, and that the capital of Cholas was at Kanchi. Cf.

चोलागमनमन्वीक्ष्य यदा वरगुणः स्थितः ।
तदा काञ्चीस्थितश्चोलो योद्धुमायात्ससैनिकः ॥

An average of 32 years for each of these 22 kings gives some 704 years; and since we have shown that this dynasty began about the beginning of the Sunga dynasty, in 1910 Kali the date of Varaguna must be 2614 Kali which falls within the time of Samkara. It is true that the Halasyamahatmya does not mention anything about Samkara in this reign or in any other reign. But the mention of Kanchi as the captial of the Cholas in that work

यथा पूर्णवर्मणः सेवा भक्तपरिधानमात्रफला, राजवर्मणस्तु सेवा राज्यतुल्यफलेति तद्वत् (छा. २. २३. १)

This is given in illustration of the purport of the famous Vedic text त्रयो धर्मस्कन्धाः and ending with सर्वे एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति. Read alone, Purnavarma and Rajavarma in the Bhashya may mean general illustrations like Devadatta and Yagnadatta ; but there is one well-known principle of interpretation accepted by both the Mimamsakas thus :—विरुद्धयोरन्यथासिद्धमन्यथासिद्धाद्दुर्बलवत् and relied upon in several adhikaranas as आकाशस्तल्लिङ्गात् ब्र.सू. 1-1-22). This Principle means that "In two apparently conflicting statements that statement which can not be intelligently interpreted in any other manner but one, must be the guiding principle in the light of which the other statement must be understood. We have already shown that the Sutra-Bhashya passage cannot be interpreted intelligently in any other manner but by taking Purnavarma as an actual historical person existing about the time of Sri Samkara. In that light the Chandogya passage must be understood. This leads us to conclude that Rajavarma mentioned along with Purnavarma must also be taken as a historical personage by the principle of सामानाधिकरण्य or close proximity. The Gururathnamala mentions one Rajasena as the king of the Cholas who had his capital at Conjeevaram with whose help Samkara restored the dilapidated temples of Ekambranatha and Varadaraja. Cf.

difference of one year in the computation of the Saka year between the western presidency and our province. Hence S' 1431 or S' 1432 is the same.

CONCLUSION

16. Summing up what we have learnt till now we find

1. that the Dwaraka list and the Kanchi list give exactly the same year 2593 Kali for the birth of Samkara and 2625 Kali for his brahmibhava.

2. that this date agrees exactly with the date arrived at from internal evidence.

3. the Dwaraka list mentions king Sudhanva as a contempary of Sri Samkara.

4. the Kanchi list mentions the Magadha king—Hala as a contemporary of Sri Samkara.

5. the Sutra Bhashya mentions king Purnavarma as a contemporary of Sri Samkara.

6. the Vayu Purana identifies this Purnavarma with Hala.

The irresistible conclusion, therefore, seems to be that Sri Samkara lived from 2593 Kali to 2625 Kali when king Purnavarma *alias* Hala was reigning in Magadha.

17. There is one passage in the Chandogya Bhashya which reads thus :—

15. There is one more record to be mentioned in connection with this Mutt. There are copper-plate inscriptions, announcing grants of land given by ancient kings, which were edited by that very able and skillful archaeologist the late lamented Mr. T. A. Gopinath Rao M. A., Superintendent of Archaeology, Travancore. The dates and the names of Acharyas, given in these inscriptions, are quite in accordance with the list given above. The plates which mention the grant of Vijayanagara king Veeranarasimhadeva the elder brother of the illustrious Krishnadevaraya, give a date which is deciphered by Mr. Gopinath Rao thus:

शकाब्दे शालिवाहस्य सहस्रेण चतुःशतैः ।
एकोनत्रिंशता गण्ये शुक्लनामनि वत्सरे ॥

On this Mr. Gopinath Rao remarks "The year S' 1429 does not really correspond to the cyclic year Sukla which falls in the year S' 1432. To us it seems rather hard to under-stand how the officers of the king would have dictated to the engraver in such a manner that the cyclic year did not tally with the Saka year. That they do not tally clearly leads us to conclude that his reading must be wrong. Mr. Gopinath Rao himself admits that the execution is very shabby. Perhaps he did not bestow proper attention to this portion and made his conclusions in haste. If he had read एकेन त्रिंशता this difficulty would not have arisen. This means S' 1431 which corresponds to the cyclic year Sukla. There is a

No.	Names of Acharyas.	Place of Birth.	Regnal years.	Kali.	Xian era. A. D.	Place of Samadhi.
56.	Sarvagna Sadasiva	Ut. Pinakini	16	4641	1539	Ramesvaram
57.	Paramasivendra	Pampasara	47	4688	1586	Svetaranya
58.	Atmabodha	Vridhacala	52	4740	1638	Vadavambal
59.	Namabodhendra	Kanchi	54	4794	1692	Govindapura
60.	Atmaprakasa	Vasishtanadi	12	4806	1704	Ambi
61.	Mahadeva		42	4848	1746	Kumbakonam
62.	Chandrasekhara		37	4885	1783	Tiruvotriyur
63.	Mahadeva		31	4916	1814	Kumbakonam
64.	Chandraasekhara		37	4953	1851	Tiruvotriyur
65.	Mahadeva		40	4993	1891	Ilayattangudi
66.	Chandrasekhara		17	5010	1908	Kalavai
67.	Mahadeva		7days	"	"	do.

68. His Holiness Sri Paramahamsa Parivrajakacharya varya Jagadguru Sri Chandrasekharendra Saraswathi Sri Samkaracharya Swamigal the present Acharya.

—o—

35.	Chitsukha	Vedachala	27	3838	736	Sahyadri
36.	Chitsukhananda	Kshiranadi	21	3859	757	Kanchi
37.	Vidyaghana		30	3889	787	Chitsabha
38.	Dhira Sàmkara	(Chidambaram)	52	3941	839	Mt. Kailas
39.	Chidvilasa	Kanyakubja	38	3974	872	Kanchi
40.	Mahadeva	Karnata	42	4016	914	do.
41.	Gangadhara	do	35	4051	949	do.
42.	Brahmananda	Bhimatata	28	4079	977	do.
43.	Anandaghana	Tungabhadra	36	4115	1013	do.
44.	Purnabodha	Karnata	26	4141	1039	do.
45.	Paramasivendra		21	4162	1060	Sahyadri
46.	Sandranandabodha		37	4199	1097	Arunacala
47.	Chandrasekhara	Kundinitata	68	4267	1165	do.
48.	Chidvilasa	Pinakini	34	4301	1199	Chitsabha
49.	Chayavana Mahadeva		47	4348	1246	Garudanadi
50.	JahnaviChandrachuda		50	4398	1296	do.
51.	Vidyatirtha	Bilvaranya	88	4486	1384	Hima Sringa
52.	Samkarananda	Madhyarjuna	32	4518	1416	Kanchi
53.	Purnananda	Nagaranya	81	4599	1497	do.
54.	Vyasachala	Kanchi	9	4608	1506	Vyasachala
55.	Chandrachuda	Manimukta	17	4625	1523	Kanchi

No.	Names of Acharyas.	Place of Birth.	Regnal years.	Kali	Xian era. A.D.	Place of Samadhi
16.	Ujvalasamkara	Maharashtra	38	3468	366	Kashmere
17.	Sadasiva BalaGuru	Kashmere	8	3476	374	Nasika
18.	Surendrayogi	Maharashtra	10	3486	384	Ujjain
19.	Martandavidyaghana	do.	13	3499	397	Godavari
20.	Arbhasamkara	do.	39	3538	436	do.
21.	Chandrachuda	Konkana	10	3548	446	Benares
22.	Paripurnabodha	Ratnagiri	34	3582	480	Jagannath
23	Sacchitsukha	Andhra	31	3613	511	do.
24.	Chitsukha	Konkana	15	3628	526	Ratnagiri
25.	Chidanandaghana	Dravida	21	3649	547	Gokarna
26.	Pragnaghana	Pinakini	16	3665	563	Kanchi
27.	Chidvilasa	Hastisaila	13	3678	576	do.
28.	Mahadeva	Maithila	24	3702	600	do.
29.	Purnabodha		17	3719	617	do.
30.	Balabodha	Kalahasti	37	3756	654	do.
31.	Silanidhi	Dravida	13	3769	667	Kanchi
32.	Chidananda	Karnata	4	3773	671	do.
33.	Sacchidananda	Andhra	20	3793	691	do.
34.	Chandrasekhara	Vegavti	18	3811	709	do.

We give below the list of Acharyas that adorned the Kamakoti Pitha from the great Samkara.

No.	Names of Acharyas.	Place of Birth.	Regnal years.	Kali	Xian era. B. C.	Place of Samadhi
1.	Samkaracharya	Kaladi.		2593–2625	509–477	Kanchi
2	Suresvaracharya	Gauda.		2695	407	do.
3.	Sarvagnatma	Dravida	42	2737	365	do.
4.	Satyabodha	Chera (T)	96	2833	269	do.
5.	Gnanananda	Chola (T).	63	2896	206	do.
6.	Suddhananda	Vedaranya (T)	81	2977	125	do.
7.	Anandaghana	Chera	69	3046	56	Srisaila
8.	Kaivalyananda	Andhra	83	3129	56-27 A D	Kanchi
9.	Kripasamkara	do.	41	3170	68	Vindhya
10.	Mahesvarananda	Konkana	58	3228	126	Kanchi
11.	Sivanandachidghana	Karnata	45	3273	171	Vrishadri
12.	Chandrasekhara	Dravida	63	3336	234	Seshasaila.
13.	Sacchidghana	do.	37	3373	271	Kanchi
14.	Vidyaghana	Andhra	45	3418	316	Agastyakuta
15.	Gangadhara	Kanchi	12	3430	328	do.

"May that king among *yatis* (Sanyasis), who, discarding his intended sojourn towards the east which was protected by the Magadha king Hala, rapidly marched towards Triveni (Prayag) and liberated Bhatta (Kumarila) who had already begun his resolute prayaschitta, dispell your sins".

This clearly indicates that Sri Samkara was a contemporary of king Hala of the Andhra dynasty that ruled over the Magadha.

(iii) The commentator of the Gururatnamala quotes the following passage from **Prachina Samkara Vijaya** written by Arbha Samkara who sat on the Kamakotipitha as the twentieth Acharya from 397 to 436 A. D.

तिष्ये प्रयात्यनलशेवधिबाणनेत्रे २५९३
यो नन्दने दिनमणावुदगध्वभाजि ।
राधेऽदितेरुडुनि निर्गतमस्तलग्ने
ऽप्याहूतवाञ्छिवगुरुस्स च शङ्करेति ॥

Here the first part of the passage means 2593 years in Kali era.

homogeneous whole. Punyaslokamanjari is one of the main sources from which the other two have drawn.

About the date of Sri Samkara Bhagavatpadacharya

(i) the Punyaslokamanjari says

महेशांशाज्जातो मधुरमुपदिष्टाद्वयनयो
  महामोहध्वान्तप्रशमनरविः षण्मतगुरुः ।
फले स्वस्मिन् स्वायुष्यपि शरचराब्देपि २६२५ च कलेः
  विलिल्ये रक्ताक्षिण्यधिवृषसितैकादशिपरे ॥

This means that the great Acharya lived for फल or 32 years and attained his brahmibhava in the month of Vaisakha or when the Sun was in Taurus on the 11th day of the bright fortnight, in the cyclic year Raktakshi, in the year 2625 of the Kali era. We are now to-day in 5029 of the Kali era. Hence Samkara departed from this world (5029 – 2625) or 2404 years before to-day or in 477 B. C. Hence his birth was in 2593 Kali or in 509 B. C.

(ii) The Gururatnamala says

अपि हालनृपालपालितं द्रा-
  गपहायेन्द्रहरिन्मुखं वितन्द्रम् ।
श्रितमुर्मरमुद्धरंस्त्रिवेण्यां
  यतिराड्भङ्गमघानि वो वितृण्यात् ।

and the Commentary explains

हालनृपालेन तदभिधानेन मगधमहीपतिना—

The stanza and the commentary thus mean

and in the end, thus,

महादेवपदांभोजमरालायितचेतसा ।
आत्मबोधेन जयतादाहिता सुषमा चिरम् ।

Fortunately he has also mentioned the date of the composition of his commentary thus

नेत्राब्धिरसचन्द्रेषु यात्सु शालिशकेष्वहो ।
व्याख्येयं रत्नमालायाः सुषमाख्या मयाहिता ॥

This means 1642 of Sali Saka which corresponds to 1642 + 78 = 1720 A. D.

The importance of this commentary in helping us to determine the many contemporary and ambiguous and apparently inexplicable historical events in the ancient history of India can not be adequately mentioned in the short space at our disposal. We can only refer our readers to our critical edition.

Thus we have three books referring to the Acharyas of the Kamakoti Peetha situated at Kanchi (now at Kumbhakonam) in the following chronological order :—

(a) Punyaslokamanjari by Sri Sarvagna Sadasivendra, 1523 to 1539. A. D.

(b) Gururatnamala by Sri Sadasiva Brahma, 1586–1638.

(c) Commentary on the above (*b*) (called Sushama) by Atmabodha in 1720 A. D.

Of these, the second and the third, being Text and commentary, may be taken conjointly as one

Thus this work was composed during the days of Atma Bodhendra (1586–1638 A. D.) and based mainly on the earlier work, the **Punyaslokamanjari**. The 59th Acharya was Bhagavannama Bodhendra who inculcated the Bhakti cult and after an extensive tour, attained his Samadhi at Govindapuram near Kumbakonam in 1692 A. D. The 60th Acharya was Atmaprakasa who sat on the Peetha from 1692 to 1704 A. D., and attained Samadhi at Ambi near Conjeevaram. The 61st. Acharya was Mahadeva, who sat on the Peetha for 42 years from 1704 to 1746 §. At this time there was one devotee named Atmabodha who was a disciple of both Atmaprakasa and Mahadeva, the 60th and the 61st. Acharyas. This Atmabodha wrote his commentary, Sushama, on the Gururatnamala of Sadasiva. In the beginning of that work he invokes the blessings of Atmaprakasa and in the end, that of Mahadeva. *c.f.*

आत्मप्रकाशेन्द्रसरस्वतीमा
माराध्यकेनाङ्घ्रियुगस्य नित्यम् ।
व्याख्यात्मबोधेन गुरुस्तवस्य
वितन्यते विश्वविवेकहेतोः ॥

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§ Owing to political unrest and confusion in the carnatic in the first half of the 18th. Century, the mutt was permanently removed to Kumbhakonam in the cyclic year Sadharana, corresponding to 1731 A. D.

KANCHI LIST

The list preserved in the Kanchi Mutt is called the **Punyaslokamanjari.** It was written by Sri Sadasiva Bodhendra known as Sarvagnya Sadasiva, the 56th. Acharya that sat on the Kamakoti Peetha at Kanchi, the modern Conjeevaram from 1523 to 1539. He was the preceptor of Sri Paramasivendra (1539 to 1586 A.D.) who was the guru of the famous Sadasiva Brahma the writer of Atmavidyavilasa, the yogi who attained his Samadhi at Nerur near Karur. From a glance at the Punyaslokamanjari it will be evident that Sri Sadasiva Bodhendra had compiled the list from the original sources available in his time. After him Sri Paramasivendra sat on the Peetha as the 57th Acharya for 47 years. The 58th Acharya was Atmabodhendra from 1586 to 1638 A. D. He was the disciple of Sri Paramasivendra and hence was the classmate of Sri Sadasiva Brahma. This Atmabodhendra requested this Sadasiva Brahma to compose for his use, a short lyrical work dealing with the Acharyas of the mutt from the great Bhagavatpada to his time. Accordingly he composed the work called the **Gururatnamala.** This is evidenced from the following passage of the said work.

इति नाथनयात्मबोधनाम्नो
यतिराजस्य सदाशिवेन्द्रसूक्ता ।
कलिता जयताद्वसन्तमाला
षडशीत्या गुरुराजरत्नमाला ॥

शासनेन किलानेन ज्योतिर्मठे श्रीतोटकाचार्याः, शृङ्गगिरौ श्रीहस्तामलकाचार्य्या गोवर्धनपीठे श्रीपद्मपादाचार्य्या द्वारकायां पुनश्शारदापीठे वार्त्तिककारश्रीमत्सुरेश्वराचार्य्यास्सुधन्वादिशिष्यर्षभलब्धमत्याऽभ्यभिषिक्ता भगवद्भिरिति वार्त्तिककारास्तु चतुर्णां तत्तत्कालीनापूर्वार्थेऽग्रस्थापनप्रभवश्चाभवन्नशेष एव भारते वर्षे भगवद्भाष्यकारा इवेत्यध्यवस्यामो यथाशब्दम् । चतुर्णामपि पीठानां चत्वारो भागा भारतवर्षस्यात्मपरम्परया शाश्वत्वेन विभक्ता इतीदमादौ स्थिते निणये यथोपन्यस्तभगवत्पूज्यपादाऽवतारसमयोऽप्यऽन्यूनानतिरिक्ततयाऽभ्रान्तमधिगम्यते । नातः परतरं मानं जानीमोऽत्र लेखनं कस्यचिद्वा यत एतस्यार्थेस्यानुवादकन्नु ताम्रफलकं भोजस्य तत्पीठस्थं रैवताद्रिराजधानीपूर्वमात्यानुवादान्तरलचित्रं पुनर्बृहद्राजतरङ्गिणीसमुन्नीतभाष्यकारसुधन्वसमयोल्लेखनानुकूलं वस्तुवृत्त्या । तत्रैव तरङ्गिण्यां सुधन्वनस्तनूभवपरम्परायां नवमस्य हि महाराजस्यावन्तिकाया दौहित्रतया समाख्यायते विक्रमादित्यः । उदाहरणमेतद्वा यथोक्तमेव कालं तावद्भाष्यकृतां प्रमापयन्त्युच्चैः । ... ...

किञ्च हिमालये श्रीमत्केदारनाथामरनाथगर्भालयस्थशिलालेखाश्च नेपाले श्रीमत्पशुपतिनाथमन्दिरान्तर्वर्त्ती स चासौ मण्डलाधीशपरम्परापरिरक्षितलेखविशेषतात्पर्यसहभावी समं खलु लेखविभेदेन केरलदेशाधीश कुलशेखरमहाराजकृतनिर्णयेनैकात्म्यं प्रतिपद्यमाना यथोक्तमेवावतारसमयं भगवतामवगाहयन्त्यतिविशदम् । दिग्विजयप्रसङ्गमुदाहरन्तः सौत्रान्तिकनिबन्धा अप्यमुमर्थं तटस्थतया द्रढयन्त्येवासमन्तादिति स्थितम् ।

राजधान्यो जगन्नाथ-बदरी-द्वारका-शृङ्गर्षिक्षेत्रेषु भोगवर्धन-ज्योतिश्शारदाशृङ्गेरीमठापरसंज्ञकाः संस्थापिताः। तत्रोत्तरदिशो योगिजनप्राधान्येन धर्ममर्यादारक्षणं सुकरमेवेति ज्योतिर्मठे श्रीतोटकापरनाम्नः प्रतर्दनाचार्यानथ शृङ्गर्ष्याश्रमे शृङ्गर्षिसमस्वभावान्पृथ्वीधराभिधेयहस्तामलकाचार्यान् भोगवर्धने स्वत एव अभिमततत्त्वेनात्यन्तोग्रस्वभावानपि सर्वज्ञकल्पपद्मपादापरनामसनन्दनाचार्यानथ बौद्धकापालिकादिसकलवादिभूयिष्ठपश्चिमस्यां दिशि वादिदैत्याङ्कुरः पुनर्मा भवत्विति शारदापीठे किल द्वारकायां जैनहतलादितवज्रनाभनिर्मितभगवदालयादिदुर्दशां दूरीकृत्य भगवद्भिस्त्रिलोकसुन्दरनाम्ना पुनस्सन्निबद्धभगवदालयश्रीकृष्णादिसकलमर्यादासुसंस्कृतायामधिगताशेषलौकिकवैदिकतन्त्रविश्वविख्यातकीर्तिसर्वज्ञानमयान् विश्वरूपापरनामसुरेश्वराचार्यांश्चास्मत्सर्वलोकाभिमतिपूर्वकमभिषिच्यैवं चतुर्भ्य आचार्येभ्यश्चतस्रो दिश आदिष्टा भारतवर्षस्य। त एते तत्तत्पीठप्रणाढ्या निजनिजमेव मण्डलं गोपायन्तो वैदिकमार्गमुद्भासयन्तु। सर्वे वयं तत्तन्मण्डलस्था ब्रह्मक्षत्रादयस्तत्तन्मण्डलस्यैवाचार्यस्याधिकाराधिकृता वर्तिष्यामहे च। महद्भिर्निर्णयप्रसक्तौ तु सुरेश्वराचार्या एवोक्तलक्षणतः सर्वत्रैव व्यवस्थापका भवन्तु भगवतामनुशासनाच्च। अस्मद्राजसत्त्वेव निरङ्कुशगुरुसत्तापि उक्तमर्यादया जगत्यविचलं विचलतु। परिव्राजको हि महाकुलीनत्ववैदुष्यादिविशिष्टाचार्यलक्षणैरन्वित एव श्रीभगवत्पादपीठानामधिकारमर्हति न तु विनिमयेनेत्येवमादिनियमबन्धो भगवदाज्ञालमवबुद्धस्समस्तैरथास्मदादिब्रह्मक्षत्रादिवंशोद्भवैः परमप्रेम्णोत्तमाङ्गेनाद्रियत इत्येतां विज्ञप्तिमङ्गीकुर्वन्तु भगवन्त इति स्वस्त्यस्तु लोकेभ्यः। युधिष्ठिरशके २६६३ आश्विनशुक्ल १५।

—सुधन्वा सार्वभौमः

२४ श्री समाधिरसिकाः ,, ७९९ फाल्गु सुदि १२
२५ ,, नारायणाश्रमाः ,, ८३६ चैत्र सुदि १४
२६ ,, वैकुण्ठाश्रमाः ,, ८८५ आषा वद्य ६
२७ ,, त्रिविक्रमाश्रमाः ,, ९११ ,, सुदि ३
२८ ,, नृसिंहाश्रमाः ,, ९६० ज्येष्ठ वद्य १४

... ... गत्यैव पुनरेतया श्रीनृसिंहाश्रमपादानारभ्याद्यावधिकशारदापीठचतुश्चत्वारिंशत्सङ्ख्याकदेशिकव्यवहारा अनुगम्यन्ते निरन्तरायम्। विषयस्य किलास्य प्रमापकतरं तावत्सुधन्वनस्ताम्रफलकमबाधितासन्दिग्धसमयसन्नियन्तृ च भाष्यकृतां भगवतामिहोदाह्रियते। तथाहि

श्रीमहाकालनाथाय नमः।

श्रीमहाकाल्यै नमः।

श्रीमत्सदाशिवापरावतारमूर्ति चतुष्षष्टिकलाविलासविहारमूर्ति
बौद्धादिसर्ववादिदानवनृसिंहमूर्ति
वर्णाश्रमवैदिकसिद्धान्तोद्धारकमूर्ति
मामकीनसाम्राज्यव्यवस्थापनमूर्ति
विश्वेश्वरविश्वगुरुपदजगज्जेगीयमानमूर्ति
निखिलयोगिचक्रवर्ति श्रीमच्छङ्करभगवत्पादपादपद्मयोः

भ्रमरायमाणसुधन्वनो मम सोमवंशचूडामणियुधिष्ठिरपारम्पर्यपरिप्राप्तभारतवर्षस्याञ्जलिबन्धपूर्विकेयं राजन्यस्य विज्ञप्तिः। भगवद्भिर्दिग्विजयोऽकारि। सर्वे वादिनः पराकृताः। सर्वे वर्णा आश्रमाश्च कृतयुगवत्पूर्णे वैदिकाध्वनि नियोजिताः सन्तो यथाशास्त्रमाचरन्ति हि धर्मम्। ब्रह्मविष्णुमहेश्वरमहेश्वरीस्थानान्यशेषदेशवर्तीन्युद्धृतानि। सर्वं ब्रह्मकुलमुद्धारितम्। विशिष्यास्मद्राज्यकुलमान्वीक्षिक्याद्यशेषराजतन्त्रपरिशीलनेनोन्नीतं भवति। ब्रह्मक्षत्राद्यसत्प्रमुखनिखिलविनेयलोकसंप्रार्थनया चतस्रो धर्म-

तत्र प्राथमिकशारदापीठस्याश्रमसम्प्रदायिजगद्गुरुपरम्परा-
प्रवृत्तिः।

१	श्रीब्रह्मस्वरूपाचार्याः (श्रीसुरेश्वराचार्याः)	२६९१ चैत्र व ८
२	श्रीचित्सुखाचार्याः	२७१५ पौष सु ३
३	श्रीसर्वज्ञानाचार्याः	२७७४ श्रा सु ११
४	श्रीब्रह्मानन्दतीर्थाः	२८२३ श्रा सु १
५	श्रीस्वरूपाभिज्ञानाचार्याः	२८९० ज्ये व १५
६	श्रीमङ्गलमूर्त्याचार्याः	२९४२ पौष सु १४
७	श्री भास्कराचार्याः	२९६५ पौषशुक्ल १४ पर्यन्तम्
८	,, प्रज्ञानाचार्याः	३००८ आषा ,, ७
९	,, ब्रह्मज्योत्स्नाचार्याः	३०४० चैत्र वद्य ४
१०	,, आनन्दाविर्भावाचार्याः	विक्रमशके ९ फाल्गुनशुक्ल ९
११	,, कलानिधितीर्थाः	,, ८२ पौष ,, ६
१२	,, चिद्विलासाचार्याः	,, ११९ मार्ग ,, १३
१३	,, विभूत्यानन्दाचार्याः	,, १५४ श्राव वद्य ११
१४	,, स्फूर्त्तिनिलयपादाः	,, २०३ आषा शुक्ल ६
१५	,, वरतन्तुपादाः	,, २४९ ,, वद्य ६
१६	,, योगारूढाचार्याः	,, ३६० मार्ग वद्य ११
१७	,, विजयडिण्डिमाचार्याः	,, ३९४ पौष ,, ८
१८	,, विद्यातीर्थाः	,, ४३७ चैत्र सुदि १
१९	,, चिच्छक्तिदेशिकाः	,, ४८३ आषा ,, १२
२०	,, विज्ञानेश्वरतीर्थाः	,, ५५० आश्वि वद्य १५
२१	,, अमरेश्वरगुरवः	,, ६०८ भाद्र ,, ६
२२	,, सर्वतोमुखतीर्थाः	,, ६६९ पौष सुदि ४
२३	,, आनन्ददेशिकाः	,, ७२१ वैशा वद्य ४

,, ,, माघ ,, सप्तम्यां श्रीमत्सुरेश्वराचार्याणां द्वारवत्यां शारदापीठेऽभिषेचनम् ।

,, २६५० वैशाख ,, तृतीयामारभ्य दिग्विजयमहोत्सवारम्भः । तदन्तराले हि २६५३ तथा २६५४ श्रावण शुक्लसप्तम्याश्विनशुक्लैकादश्योः श्रीमत्तोटकहस्तामलकाचार्ययोः शिष्यत्वेन परिग्रहः ।

,, २६५४ पौषशुक्लपौर्णिमायां श्रीहस्तामलकाचार्याणां शृङ्गपुरपीठाभिषेचनं, तद्दिन एव श्रीतोटकाचार्याणां ज्योतिर्मठाभिषेचनसङ्केतः ।

,, २६५५ वैशाखशुक्ल दशम्यां दिग्विजयान्तराले पुरुषोत्तमक्षेत्रं प्रति गमनं तत्र दारुमयस्य जगदीशस्य प्रतिष्ठापनं, तत्पुरीमर्यादाप्रबन्धः, गोवर्धनमठस्थापनं श्रीपद्मपादाचार्याणां तत्पीठाभिषेचनञ्च ।

,, २६५५ भाद्रपदशुक्लपौर्णिमामारभ्य २६६२ पौषशुक्लामावस्यापर्यन्तमविच्छिन्नदिग्विजयमहोत्साहो बौद्धादिद्वात्रिंशदुत्तरैकसहस्रमतानामुपमर्दनं सुधन्वप्रमुखान्हि राज्ञः प्रति सम्यक्प्रजापालनाद्याज्ञापनं, अनादिवर्णाश्रमविहितवैदिकधर्ममर्यादाव्यवस्थापनं, निखिलयोगमाहात्म्यप्रकटनं, अशेषजनरक्षणं, एवं भूलोकसमुद्धारः, ततः काश्मीरमण्डले शारदापीठवासः, तदनु २६६३ कार्तिकशुक्ल पौर्णिमायामशेषजगदुद्धारका भगवन्तो महेश्वरापरावतारश्रीमच्छङ्कर भगवत्पूज्यपादा ब्रह्मादिदेवतागणसंप्रार्थिताः सन्तो निजदेहेनैव विमानाऽऽरूढाः श्रीकैलासं निजधाम प्राविशन्निति सकलप्रमाणघण्टाघोषो गुरुपरंपरानुश्रवणञ्च तदारभ्य जगद्गुरुपरंपराप्रवृत्तिः ।

युधिष्ठिरशके २६४६ ज्येष्ठकृष्णामावास्यापर्यन्तं बदर्याश्रमे षोडशभाष्यप्रणयनं श्रीनारायणप्रतिष्ठा ज्योतिर्मठनिर्माणञ्च।

" २६४७ कार्त्तिकशुक्लाष्टम्यां श्रीमद्बादरायणाचार्यैस्सह वाराणस्यां ब्रह्मविद्यारहस्यप्रचारः, सनन्दनाचार्याणां समाश्रयश्च।

" " मार्गशीर्षकृष्णतृतीयायां श्रीमन्मण्डनमिश्रैस्साकम् वादारम्भः।

" २६४८ चैत्रशुक्लचतुर्थ्यां मण्डनपराजयः।

" " " " षष्ठ्यां सरस्वत्या सह कलाप्रसङ्गः

" " " कृष्णाष्टम्याममरुककायप्रवेशः।

" " कार्त्तिकशुक्लत्रयोदश्यां निजदेहप्रवेशः।

" " " कृष्णप्रतिपदि वियन्मार्गेण ब्रह्मलोकं गच्छन्त्यास्तस्याश्चिन्तामणिमन्त्रेण द्वारवत्यामाकर्षणम्।

" " " " पञ्चम्यां तत्र तस्याः स्थापनम्।

" " त्रयोदशीमारभ्य माघ शुक्ल दशमीपर्यन्तं तत्रैव द्वारवत्यां शारदापीठनिर्माणं, बौद्धादिपराजयः, रुद्रमालाकारेण भगवदालयनिर्माणं, यादवेन्द्रप्रतिष्ठा, सिद्धेश्वरस्य मन्दिरनिर्माणं, भद्रकालीयन्त्रोद्धारश्च।

" " फाल्गुन शुक्ल नवमीमारभ्य शृङ्गगिरौ मठस्थापनम्।

" २६४९ चैत्र " नवम्यां श्रीमन्मण्डनमिश्राणां उत्तमाश्रमदीक्षा श्रीसुरेश्वराचार्य इति योगपट्टश्च।

" " मार्गशीर्ष शुक्ल दशम्यां श्रीमत्सुधन्वनः सार्वभौमस्य शिष्यत्वेन परिग्रहः।

Dwaraka, in Vikrama Samvat 1955. It gives the names of the successive Acharyas that occupied the throne after the great Samkaracharya down to Srimad Nrisimhasrama Swami, the twenty eighth Acharya on the Pitha from 911 to 960 Vikramasaka, with their individual regnal years and the date of their Brhmibhava. From this Nrisimhasrama Swami there had been forty three Acharyas after him, on the Pitha, says his Holiness Srimad Rajarajeswara Samkarasrama Swami who was the forty fourth. Below is given the relevant portions from this work along with the contents of the copper-plate inscription issued by king Sudhanva in favour of Sri Samkaracharya, which is declared to be in the possession of the Acharyas of this mutt.

श्रीमद्द्वारकाशारदापीठपरमाचार्यपरम्परा यथा ।
श्रीचिन्तामणिगणपतये नमः । श्रीतिलकस्वामिने नमः ।
श्रीमहाविष्णवे नमः ।

अस्या मातृकाया अतिजीर्णतया गलिताक्षरप्रायत्वाद्विश्वरूपाश्रमपर्यन्तानध्याचार्यानर्वाचीनानन्तभाव्य पत्रिकेयं प्रकाशिता अभिनवा ॥

युधिष्ठिरशके २६३१ वैशाखशुक्लपञ्चम्यां श्रीमच्छङ्करावतारः ।
„ २६३६ चैत्रशुक्लनवम्यामुपनयनम् ।
„ २६३९ कार्तिकशुक्लैकादश्यां
चतुर्थाश्रमस्वीकारः ।
„ २६४० फाल्गुनशुक्लद्वितीयायां श्रीमद्गोविन्दभगवत्पूज्यपादाचार्याणां सकाशादुपदेशः । तत आरभ्य ।

सोऽयं २८२० वर्षात्मकः संभवति। किन्तु ततोऽपि न्यून एव हि प्रतिपुरुषं केवलं सप्तदशवर्षात्मकः संपद्यत इति।

It is thus clear that the materials relied upon by Mr. T. S. Narayana Sastri, for his information, are identical with those relied upon by Mr. Appasarma. The number of Acharyas according to the latter is the same as that given by the former. The fact that Mr. Appasarma has not given the names of the individual Pontiffs on the Govardhana Pitha, while Mr. Sastri gives the names of all the 141 Acharyas, shows that both have drawn their informations from the same source—from His Holiness Sri Madhusudana Tirtha, the 142nd. Acharya—but independent of each other. Even at an average rate of 20 years a generation these 141 Acharyas would have reigned for 2820 years before today (or before 1907, the date of the Samskritha Chandrika, Vol. xiv–ii). The average appears to be still less in the present case; and it is enough to disprove the modern phantasy in regard to the date of Samkaracharya. Needless to say that the Govardhana list supports tolerably the Dwaraka list which we shall hereafter see.

DWARAKA LIST

The Dwaraka list is published in a work called the Vimarsa. It is written by Srimad Raja Rajeswara Samkarasrama Swami, the seventy second Pontiff on the throne of the Sarada Pitha at

मधुसूदनतीर्थोऽन्यो गोविन्दोऽथ रघूत्तमः।
वामदेवो हृषीकेश स्ततो दामोदरोऽपरः ॥ ४९ ॥

गोपालानन्दतीर्थश्च गोविन्दाख्योऽपरस्ततः।
तथा रघूत्तमश्चाऽन्यो रामचन्द्र स्तथापरः ॥ ५० ॥

गोविन्दो रघुनाथश्च रामकृष्ण स्ततोऽपरः।
मधुसूदनतीर्थश्च तथा दामोदरोऽपरः ॥ ५१ ॥

रघूत्तमः शिवो लोकनाथो दामोदरस्ततः।
मधुसूदनतीर्थाख्य स्तत आचार्य उच्यते ॥ ५२ ॥

आजन्मब्रह्मचारी यो भाति गोवर्धने मठे।
द्विचत्वारिंशदधिकशतसंख्यः सनन्दनात् ॥ ५३ ॥

श्रीमत्परमहंसादिनानाबिरुदशोभितान्।
तीर्थाभिधा निमान् सर्वान् गुरून्नित्यं नमाम्यहम् ॥५४॥

This list was printed in 1911 by Mr. T. S. Narayana Sastri B.A., B.L. It appears that he himself has given it the present form, the materials furnished by His Holiness Sri Madhusudana Tirtha Swami, the 142nd. Acharya on the Pontifical throne at Jagannath or Puri. In regard to this list, Mr. Appasarma Vidyavachaspati, the talented editor of the now defunct, Samskritachandrika, has said in Sali. 1829,—

गोवर्धनमठे पुनरद्य यावत् १४१ आचार्याः समुद्भूताः। सम्प्रति किल पाश्चात्यैस्तदनुयायिभिर्भारतवर्षीयैः प्राचीन-तत्त्वानुसन्धानपरायणैः प्रतिपुरुषं सामान्यतो विंशतिरेव वर्षाणि जीवितसमय इति प्रतिपाद्यते। तदनुसारेणापि चेद्गोवर्धनपीठाधिष्ठितानामाचार्याणां समयो विनिश्चीयेत तदा

अथ ताम्रकतीर्थः स्यात् तत उग्रेश्वरः स्मृतः।
उद्दण्डतीर्थश्च ततः सङ्कर्षण जनार्दनौ ॥ ३७ ॥

अखण्डात्माभिधस्तीर्थः पञ्चसप्ततिसंख्यकः।
दामोदरः शिवानन्दस्ततः श्रीमद्गदाधरः ॥ ३८ ॥

विद्याधरो वामनश्च ततः श्रीशङ्करोऽपरः।
नीलकण्ठो रामकृष्णस्तथा श्रीमद्रघूत्तमः ॥ ३९ ॥

दामोदरोऽन्यो गोपालः षडशीतितमो गुरुः।
मृत्युञ्जयोऽथ गोविन्दः वासुदेवस्तथापरः ॥ ४० ॥

गङ्गाधराभिध स्तीर्थ स्ततः श्रीमत्सदाशिवः।
वामदेव श्चोपमन्यु र्हयग्रीवो हरिस्तथा ॥ ७१ ॥

रघूत्तमाभिध स्त्वन्यः पुण्डरीकाक्ष एव च।
परशङ्करतीर्थश्च शताद्द्व्यूनः प्रकथ्यते ॥ ४२ ॥

वेदगर्भाभिध स्तीर्थ स्ततो वेदान्तभास्करः।
विज्ञानात्मा शिवानन्द स्तथा चान्यो महेश्वरः ॥ ४३ ॥

रामकृष्णाभिध स्त्वन्यः चतुःशततमो मतः।
वृषध्वजः शुद्धबोध स्ततः सोमेश्वराभिधः ॥ ४४ ॥

अष्टोत्तरशततमो बोपदेवः प्रकीर्तितः।
शंभुतीर्थो भृगुश्चाऽथ केशवानन्दतीर्थकः ॥ ४५ ॥

विद्यानन्दाभिध स्तीर्थो वेदानन्ताभिध स्ततः।
श्रीबोधानन्दतीर्थश्च सुतपानन्द एव च ॥ ४६ ॥

ततः श्रीधरतीर्थोऽन्य स्तथाचाऽन्यो जनार्दनः।
कामनाशानन्दतीर्थः शतादष्टादशाधिकः ॥ ४७ ॥

ततो हरिहरानन्दो गोपालाख्योऽपरस्ततः।
कृष्णानन्दाभिधस्त्वन्यो माधवानन्द एव च ॥ ४८ ॥

अथ तीर्थाभिधान् श्रीमद्गोवर्धनमठे स्थितान् ।
अस्मदाचार्यपर्यन्तान् गुरून्नाम्ना स्मराम्यहम् ॥ २५ ॥

एकोनविंश आचार्यो बृहदारण्यतीर्थकः ।
महादेवोऽथ, परमब्रह्मानन्द स्ततः स्मृतः ॥ २६ ॥

रामानन्द स्ततो ज्ञेयः त्रयोविंशः सदाशिवः ।
हरीश्वरानन्दतीर्थो बोधानन्दस्ततः परम् ॥ २७ ॥

श्रीरामकृष्णतीर्थोऽथ चिद्बोधात्माभिधस्ततः ।
तत्त्वाक्षरमुनिः पश्चादूनत्रिंशस्तु शङ्करः ॥ २८ ॥

श्रीवासुदेवतीर्थश्च हयग्रीवः श्रुतीश्वरः ।
विद्यानन्दस्त्रयस्त्रिंशो मुकुन्दानन्द एव च ॥ २९ ॥

हिरण्यगर्भतीर्थश्च नित्यानन्दस्ततः परम् ।
अष्टत्रिंशः शिवानन्दो योगीश्वर सुदर्शनौ ॥ ३० ॥

अथ श्रीव्योमकेशाख्यो ज्ञेयो दामोदर स्ततः ।
योगानन्दाभिधस्तीर्थो गोलोकेशस्ततः परम् ॥ ३१ ॥

श्रीकृष्णानन्दतीर्थश्च देवानन्दाभिध स्तथा ।
चन्द्रचूडाभिधः षट्चत्वारिंशोथ हलायुधः ॥ ३२ ॥

सिद्धसैव्यस्तारकात्मा ततो बोधायनाभिधः ।
श्रीधरो नारायणश्च ज्ञेयश्चान्यः सदाशिवः ॥ ३३ ॥

जयकृष्णो विरूपाक्षो विद्यारण्यस्तथाऽपरः ।
विश्वेश्वराभिधस्तीर्थो विबुधेश्वर एव च ॥ ३४ ॥

महेश्वरस्तूनषष्टितमोऽथ मधुसूदनः ।
रघूत्तमो रामचन्द्रो योगीन्द्रश्च महेश्वरः ॥ ३५ ॥

ओङ्काराख्यः पञ्चषष्टितमो नारायणोऽपरः ।
जगन्नाथः श्रीधरश्च रामचन्द्र स्तथाऽपरः ॥ ३६ ॥

अद्वैताचार्यसच्छिष्यान् षोडशैतान्पीठगान् ।
शङ्कराचार्यबोधेन्दुकलाभूतान् समाश्रये ॥ १२ ॥

अथ श्रीशङ्कराचार्यवर्येणाऽशाजयान्तरे ।
बौद्धादीन् कुमतान् जित्वा विवादे युक्तिसंमिते ॥

महोदधेस्तटे क्षेत्रे पुरुषोत्तमसंज्ञिके ।
जगन्नाथं दारुमयं प्रतिष्ठाप्य यथाविधि ॥ १४ ॥

भूतेन्द्रियाङ्गनेत्राब्दे २६५५ युधिष्ठिरशकस्य वै ।
वैशाखे शुक्लगे पक्षे दशम्यां शोभने दिने ॥ १५ ॥

गोवर्धनमठे रम्ये विमलापीठसंज्ञिके ।
पूर्वाम्नाये भोगवरे श्रीमत्काश्यपगोत्रजः ॥ १६ ॥

माधवस्य सुतः श्रीमान् सनन्दन इति श्रुतः ।
प्रकाशब्रह्मचारी च ऋग्वेदी सर्वशास्त्रवित् ॥ १७ ॥

श्रीपद्मपादः प्रथमाचार्यत्वेनाऽभ्यषिच्यत ।
श्रीमत्परमहंसादिबिरुदैरखिलैः सह ॥ १८ ॥

अङ्गवङ्गकलिङ्गाश्च मगधोत्कलबर्बराः ।
गोवर्धनमठाधीनाः कृताः प्राचीव्यवस्थिताः ॥ १९ ॥

तस्मिन् गोवर्धनमठे शङ्कराचार्यपीठगान् ।
जगद्गुरून् क्रमाद्वक्ष्ये जन्ममृत्युनिवृत्तये ॥ २० ॥

पद्मपादः, शूलपाणि, स्ततो नारायणाभिधः ।
विद्यारण्यो, वामदेवः, पद्मनाभाभिधस्ततः ॥ २१ ॥

जगन्नाथः सप्तमः स्यादष्टमो मधुरेश्वरः ।
गोविन्दः, श्रीधरस्वामी, माधवानन्द एव च ॥ २२ ॥

कृष्णब्रह्मानन्दनामा, रामानन्दाभिधस्ततः ।
वागीश्वरः, श्रीपरमेश्वरो, गोपालनामकः ॥ २३ ॥

जनार्दन, स्तथा ज्ञानानन्दश्चाष्टादशः स्मृतः ।
मध्यकाले स्थितानेतानाचार्याख्यान्नमाम्यहम् ॥ २४ ॥

must be within the experience of every intelligent man that things done before are sometimes recorded long after the event took place.

श्री गुरुभ्यो नमः ।

श्री गोवर्धनमठजगद्गुरुपरम्परा नाममाला ।

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥ १ ॥
शिवं ज्ञानोपदेष्टारं विष्णुं धर्मोपदेशकम् ।
विधिं वेदप्रवक्तारं गुरुमूर्तित्रयं भजे ॥ २ ॥
वसिष्ठं ब्रह्मविच्छ्रेष्ठं शक्तिं योगविदां वरम् ।
पराशरं पुराणज्ञं प्रणतोऽस्मि मुनित्रयम् ॥ ३ ॥
व्यासं वेदान्तसूत्राणां वक्तारं बादरायणम् ।
श्रीशुकं सूत्रकारञ्च भजे वेदान्तदेशिकौ ॥ ४ ॥
श्रीमद्गौडपदाचार्यमद्वैतार्थप्रबोधकम् ।
गोविन्दभगवत्पादमद्वैताचार्यमाश्रये ॥ ५ ॥
अद्वैतस्थापनाचार्यं शङ्करं लोकसद्गुरुम् ।
प्रस्थानत्रयभाष्यादिग्रन्थकारं नमाम्यहम् ॥ ६ ॥
पञ्चपाद्यादिकर्तारं पद्मपादं सनन्दनम् ।
वार्तिकादिग्रन्थकारं विश्वरूपं सुरेश्वरम् ॥ ७ ॥
पृथ्वीधराह्वयं श्रीमद्धस्तामलकयोगिनम् ।
तोटकञ्चाऽऽनन्दगिरिं प्रणमामि जगद्गुरून् ॥ ८ ॥
चित्सुखं भारतीवंशं सुबोधञ्च प्रभाकरम् ।
उदङ्कं दृढभक्तञ्च मेधातिथिमुनीश्वरम् ॥ ९ ॥
नित्यानन्दं शुद्धकीर्तिं योगानन्दयतीश्वरम् ।
ब्रह्मस्वरूपं सुमतिं गुरोः शिष्यान्नमाम्यहम् ॥ १० ॥
सुधन्वानं राजसेनं पूर्णवर्माणमेव च ।
वृषदेवञ्च नृपतीन् गुरुभक्तान् भजे सदा ॥ ११ ॥

That the date as given by Mr. Suryanarayana Răo seems to have existed in the Mutt is evident from the observation of Mr. Rice of the archaelogical department that "the list is obtained from the mutt, the preceding dates are absuredly referred to Vikramasaka in the 14th year of which Samkaracharya is said to have been born". It is thus evident that Mr. Seshagiri sastri did not carefully scrutinize the records of the mutt. A glance at the list will show that the dates given to many of the Acharyas overlap each other; but on reflection it seems to be the practice that about the closing years of the previous Acharya his successor is ordained as Sanyasi while young, so as to keep up the unbroken tradition and avoid any break in the continuity of the line. In chapter XIII of his 'Never To Be Forgotten Empire' Mr. B. Suryanarayana Rao records that 'A sasana under date Manmatha S 1337 (A. D. 1415) states that when Pratapa Deva Raya was ruling in Vijayanagar, and Chandrasekhara Bharathi Odeyar in Sringeri, the Brahmins and Bommadeva Heggada of Harandur made a grant of lands at the time of the moon's eclipse'. Now in 141 5A. D. Purushottama Bharathi was, according to the list, on the Pontifical throne of Sringeri and not Chandrasekharabharati as contemplated in the Sasana (copper-plate inscription). This discrepancy may easily be got over by explaining that the Sasana does not contemplate the year of Chandrasekharabharati, but only its own date. It simply records an event which took place some time before, when Chandrasekharabharati was on the Pitha. It

26. Nrisimha Bharati II
42 1585 ,, — 1627 ,, 1663-1705

27. Sachidananda Bharati I
36 1627 ,, — 1663 ,, 1705-1741

28. Abhinava Sachidananda Bharati II
26 1663 ,, — 1689 ,, 1741-1767

29. Abhinava Nrisimha Bharati II
3 1689 ,, — 1692 ,, 1767-1770

30. Sachidananda Bharati II
44 1692 ,, — 1736 ,, 1770-1814

31. Abhinava Sachidananda Bharati III
3 1736 ,, — 1739 ,, 1814-1817

32. Narasimha Bharati IV
62 1739 ,, — 1801 ,, 1817-1879

33. Sachidananda Sivabhinava Nrisimha Bharati
44 1790 ,, — 1834 ,, 1868-1912

[Chandrasekhara Bharati Existing.]

Mr. B. Suryanarayana Rao says, "This list is copied from a manuscript which was in the Puja (worship) box of Narasimha Bharati IV and comes, therefore, from the best source". Mr. Seshagiri Sastri also has said the same thing in regard to his list. We do not know how, in that case, Mr. Seshagiri Sastri had failed to record the regnal years of the pontiffs. He seems to have worked only on averages for the regnal years and does not seem to have any idea of dates of the Acharyas as preserved in the Mutt.

11. Bharatikrishnatirtha
52 1250 „ — 1302 „ 1328–1380

12. Sri Vidyaranya 55 1253 „ — 1308 „ 1331–1386

13. ChandrasekharaBharathi
21 1290 „ — 1311 „ 1368–1389

14. Narasimha Bharati I.
21 1309 „ — 1330 „ 1387–1408

15. PurushottamaBharati I.
42 1328 „ — 1370 „ 1406–1448

16. Samkarananda 26 1350 „ — 1376 „ 1428–1454

17. Chandrasekhara Bharati
15 1371 „ — 1386 „ 1449–1464

18. Narasimha Bharathi II.
15 1386 „ — 1401 „ 1464–1479

19. Purushottama Bharati II
45 1394 „ — 1439 „ 1472–1517

20. Ramachandra Bharati
52 1430 „ — 1482 „ 1508–1560

21. Narasimha Bharati III
16 1479 „ — 1495 „ 1557–1573

22. Nrisimha Bharati I
13 1485 „ — 1498 „ 1563–1576

23. Immadi Narasimha Bharati
23 1498 „ — 1521 „ 1576–1599

24. Abhinava Nrisimha Bharati
23 1521 „ — 1544 „ 1599–1622

25. Abhinava Sachidananda Bharati
41 1544 „ — 1585 „ 1622–1663

Eswara, in Saka Vikrama 14, Corresponding to 44 B. C.

He was ordained as a Sanyasi on the third day of the bright half of the lunar month, Vaisakha, in the cyclic year, Parthiva, in Vikramasaka 22, equal to 36 B. C.

He ordained Sureswaracharya as his disciple on the (15th.) Poornima of Chaitra in the year, Vijaya, and went to Kailasa on the 12th. day of the bright half of the month, Jyeshtha, in the Saumya year, in saka Vikrama 46. This will be about the year 12 B. C.

This great Adwaita Preacher and Guru lived, therefore, only 32 years. Samkaracharya 36 to 12 B.C. = 24 years.

Name	Years	Saka year	B. C.-A. D.
2. Sureswaracharya	800	30 Vi. to 695 Sali.	28–773
3. Nityabodhaghanacharya	90	680 Sali to 770 ,,	758–848
4. Gnanaghanacharya	64	768 ,, — 832 ,,	846–910
5. Gnanottamasivacharya	48	827 ,, — 875 ,,	905–953
6. Gnanagiryacharya	89	871 ,, — 960 ,,	949–1038
7. Simhagiryacharya	62	958 ,, — 1020 ,,	1036–1098
8. Iswaratirthacharya	49	1019 ,, — 1068 ,,	1097–1146
9. Narasimhatirthacharya	83	1067 ,, — 1150 ,,	1145–1228
10. Vidyasamkaratirtha	105	1150 ,, —1255 ,,	1228–1333

cript as defective, until the above discrepancy is satisfactorily explained away ".

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Nos. III and IV

The Name of Acharyas of the Sarada Pitha, at Sringeri published in the Guruvamsa Kavya, by Mr, T. K. Balasubrahmanya Aiyyar of the Sri Vanivilas press, Srirangam; and by Mr. B. Suryanarayana Rao B. A. in his history of the " Never To Be Forgotten Empire " (or Vijayanagar), Genealogy pp. xiv.

Guruvamsa Kavya.

1. Sureswaracharya. (sl. 1–4)
2. Bodhaghanacharya ,, (5–7)
3. Gnanaghanacharya ,, (7–8)
4. Gnanottamacharya ,, (9)
5. Gnanagiryacharya ,, (10)
6. Simhagiryacharya ,, (11)
7. Iswaratirthacharya ,, (12)
8. Nrisimhatirtha ,, (13)
9. Sri Vidyatirtha ,, (14).

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History of Vijayanagar.

The Succession of The Jagadgurus on The Pontifical Throne of Sringeri.

—o—

Sri Samkaracharya, born on the fifth day of the half of the lunar month, Vaisakha, in the cyclic year.

सच्चिदानन्दयोगीन्द्रः स्तम्भे हेरम्बदर्शकः ।
श्रीनृसिंहाख्ययोगीन्द्रः सच्चिदानन्दभारती ॥

ततश्चाभिनवाभिख्यः सच्चिदानन्दभारती ।
ततोऽभिनवपूर्वश्रीनृसिंहाभिधभारती ॥

श्रीसच्चिदानन्दयोगीन्द्रतपश्चर्यापरायणः ।
पुनश्चाभिनवाभिख्यः सच्चिदानन्दभारती ॥

श्रीशृङ्गेरीपुराधीशः श्रीविद्यामन्त्रबोधकः ।
श्रीमदाचार्यसदृशश्रीनृसिंहयतीश्वरः ॥

भारतीनामविख्यातः तपःशीलो जगद्गुरुः ।
राजाधिराजसम्पूज्यो जगत्ख्यातो विराजते ॥

Upon this list, Mr. Seshagiri Sastri remarks :—

"The list was copied from a manuscript found in the Mutt and may be held authentic and reliable. ... ... In the list, Vidyaranya is represented as the 22nd; and his assumption of the title of Samkaracharya took place in 1331 A. D., and he was followed up to the present time by nineteen priests. If we divide the period of time that passed from that date, we get an average duration of 29 years for each priest. But previous to Vidyaranya, we have ten names up to the first Samkaracharya whose age varies from the middle of the seventh to the end of the eighth century. Taking the end of the seventh century for a rough calculation, we see that ten priests have occupied the holy seat of Sringeri for 631 years and that we get an average of 60 years for each priest, and the average is too long. We should, therefore, take the manus-

No. II

The Names of Acharyas of the Sringeri Sarada Pitha published by Mr. M. Seshagiri Sastri, M. A. in his Report on a Search for Sanskrit and Tamil Mss. for the year 1893-94, Volume No. 2, pp. 101 and 256. Vide Oriental Manus. Library.

महादेवो महाविष्णुस्तृतीयश्चतुराननः ।
वसिष्ठः शक्तियोगीन्द्रः पराशरमुनीश्वरः ॥

व्यासः शुको गौडपादो गोविन्दभगवान्मुनिः ।
गुरुः श्रीशङ्कराचार्यः षण्मतस्थापनः प्रभुः ॥

विश्वरूपाचार्ययोगी नित्यबोधघनाभिधः ।
ततो ज्ञानघनाचार्यो ज्ञानोत्तममहामुनिः ॥

ज्ञानगिर्याचार्यवर्यस्तथा सिंहगिरीश्वरः ।
ततश्चेश्वरतीर्थाख्यो नृसिंहाभिधतीर्थकः ॥

विद्याशङ्करतीर्थाख्यो लम्बिकायोगतत्परः ।
भारतीकृष्णतीर्थाख्यो विद्यारण्यमहामुनिः ॥

विद्यानगरनिर्माता वेदभाष्यादिकृद्गुरुः ।
श्रीचन्द्रशेखराभिख्यभारती तदनन्तरम् ॥

नृसिंहभारती भूयो नृसिंहोपासकस्सदा ।
भक्तशङ्करनामाढ्यः पुरुषोत्तमभारती ॥

श्रीचन्द्रशेखराभिख्यभारती तदनन्तरम् ।
नृसिंहभारती चैव पुरुषोत्तमभारती ॥

भारती रामचन्द्राख्यो नरसिंहाख्यभारती ।
नृसिंहभारती ज्ञेयो नृसिंहोऽभिनवस्तथा ॥

संस्थाप्य स्वमठं कृत्वा तुङ्गभद्रानदीतटे ।
तत्र स्थित्वा द्वादशाब्दं यतिं पृथ्वीभरा[2]भिधम् ।

विद्यापीठाधिकं[2]कृत्वा भारती संज्ञया गुरुः ।
आगच्छत्स्वेच्छया कांतिं[3]पर्यटन् पृथिवीतले ॥

तत्र संस्थाप्य कामाक्षीं जगाम परमं पदम् ।
विश्वरूपयतिं स्थाप्य स्वाश्रमस्य प्रचारणे ॥

स्वयं काञ्चीमगात्तूर्णं श्रीपृथ्वीधरभारती ।
तद्वृत्तान्तं समाकर्ण्य तपस्सिद्धये तदा ॥

श्रीविश्वरूपयोगीन्द्र[4]जत्वा चिद्रूपभारती ।
ततो गङ्गाधरयतिः[5] ततश्चित्ज्ञानभारती ॥

ततो बोधायनो मौनि[6]ततो ज्ञानोत्तरो यतिः ।
तस्मच्छिवानन्दयतिः[7] ततो ज्ञानोत्तमो गुरुः ॥

तस्मान्नृसिंहयतिराट् तत ईश्वरभारती ।
तत ईश्वरभारत्या नृसिंहाभिधभारती ॥

तस्माद्विद्याशङ्कराख्यो यति[ः]कृष्णयतिस्तथा ।
तस्माच्छङ्करयोगीच चन्द्रशेखरभारती ॥

तत आसि ततो जातः सच्चिदानन्दभारती ।
ततो ब्रह्मानन्दयतिस्ततश्चिद्रूपभारती ॥

पुरुषोत्तमयोगी च ततोभून्मधुसूदनः ।
गुरुस्ततो जगन्नाथो विश्वानन्दयतिस्तथा ॥

तस्माच्च विमलानन्दो यो विद्यारण्यभारती ॥
ततो जातो विश्वरूपयतिर्बोधायनस्तथा ।
ततोजातोतमयति[8]स्ततः शङ्करभारती ॥

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2 धरा 3 श्री 4 द्राज्ञातश्चि 5 स्ततो 6 नी
7 स्ततो 1 आसीत्ततो 8 ज्ञानोत्तम ।

entirely distant corners of India the agreement in the dates speaks for the genuineness of the dates given by the two lists. And the surprise is all the more agreeably enhanced when we find that the dates given by these two mutts are quite in conformity with the date deduced by us from internal evidence, one more proof to show that the Puranic chronology is genuine and tolerably correct.

THE SRINGERI LISTS

No. I

The Names of Acharyas Published by Dr. E. Hultzsch.
Found among the collections of Jambunatha Bhatt
the eldest son of Mannam Bhatta of Tanjore.
Vide Manuscript No. 2146 (i), Page. 133,
Reports on Sanskrit Manuscripts in
South India, Volume III. (1905).
[Vide Madras Govt. Oriental Mss. Library,
VI-B, Nos. 18-20.]

आदौ शिवस्ततो विष्णुस्ततो ब्रह्मा ततः परम् ।
वसिष्ठश्च ततः शक्तिः[5] ततः षष्ठः पराशरः ॥

ततो व्यासः शुकः पश्चाद्गौडपादाभिधस्ततः ।
गोविन्दा(चा)र्य गुरु स्तस्माच्छङ्कराचार्यसंज्ञकः ॥

पद्मनाभः[1] सुरेशश्च हस्तामलकतोटकौ ।
वेदान्तशिक्षागुरवः साच्यार्थ[1] पातु मां सदा ॥

श्रीशङ्कराचार्यमतश्च पद्मपादश्च हस्तामलकश्च शिष्यम् ।
तं तोटकं वार्तिककारमन्यानस्मद्गुरून् सन्ततमानतोस्मि ॥

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5 शक्तिस्ततः ; 1 गुरव आचार्याः पान्तु ; 1 पद्मपादः

report on a search for Sanskrit Manuscripts in South India, published by the Government of Madras, differs totally from the list given in the Guru Vamsa Kavya published by Mr. T. K. Balasubrahmanya Aiyar. There are two more lists belonging to Sringeri, one of which was published by Mr. M.Seshagiri Sastri, Curator of the Govt. Oriental Mss. Library, Madras in his report on a search for Manus-scripts for the year 1893-94, which also does not contain the respective years of the Acharyas. Another was published by Mr. B. Suryanarayana Rao, B.A., in in his History of Vijayanagar, which alone gives the regnal years. Thus there are four lists dealing with Sringeri Acharyas, three of which may with little difficulty be made to agree with one another by slight adjustments. It seems that these three have been derived from one source. The Hultszch list alone totally differs from all the rest. The next two remaining mutts have not only preserved the regnal years of the Acharyas upto the present day, but also have preserved the date of birth of the great Samkara Bhagavatpadacharya and the date of his Brahmi-bhava. The Dwaraka mutt, in addition, has preserved the dates of the various activities of Sri Samkara from his birth to his departure. Our attention was drawn by our esteemed friend Mr. R. Krishnaswami Sastrial B. A. to the existence of the Dwaraka list, a copy of which he was kind enough to place at our disposal. It is remarkable that the date of Samkara preserved in this Dwaraka list tallies almost exactly with that given in the Kanchi list. Coming from two

EXTERNAL EVIDENCE

We have said that Sri Samkaracharya is supposed to have established mutts in distant corners of India. Whether he actually established those mutts himself or not is not now our province to scan, though personally we see nothing improbable in his founding these mutts for the propogation of the vedic religion. It is sufficient for us to know that these mutts have come into existence from very ancient times as is evidenced from the copperplate inscriptions preserved in the various mutts. One of these mutts was established on the snow-clad Himalayan heights at Badarikasrama. Another was located at Dwaraka in Kathiawar on the west coast. Another was founded on the east coast at Jagannath. The next was established at Kanjeevaram and another was located at Sringeri in the Mysore State. Of these almost next to nothing is known about the Jyotir mutt on the Himalayan heights. Of the rest, the Jagannath mutt has preserved the list of Acharyas from Sri Samkara upto the present day and the number is a little over 140, though the regnal years for the individual Pontiffs are not available to us. The Sringeri list is faithfully preserved only from Sri Vidyaranya onwards while the list of Acharyas before Vidyaranya is not only incomplete but also varied and mutilated. Even the authoritative list of the Sringeri mutt published by Mr. T. K. Balasubrahmanya Aiyar of the Sri Vanivilas press, Srirangam does not contain the regnal years of the Acharyas. The list published by Dr. E. Hultzsch, Ph.D, in his

(b) From the Buddhist records we find that this Purnavarma was a king of Magadha.

(c) From the Vayu we find the clue that king Hala, in the Magadha list of kings recorded in the puranas, was surnamed Purna, which must mean Purnavarma, the term "Varma" being a suffix to the name usually attached to the Kshatrias.

(d) From the Puranas we learn that some 73 kings must have reigned over Magadha from the Mahabharata war to king Purna—the Hala of the Andhra dynasty.

(e) From a careful reading of the puranic chronology we find that

(i) 1500 years must have elapsed from the great fratricidal war to the beginning of Nanda.

(ii) From the Nandas to the beginning of the Andhras 836 years must similarly have elapsed.

(f) That this puranic chronology is fairly corroborated by unassailable astronomical data.

9. Hence we must accept that 2631 years after the Mahabharata war Hala-the Purna-ascended the throne of Magadha. That must therefore be the date of Sri Samkaracharya also.

—o—

end of the Kanva dynasty or the beginning of the Andhras. This is fairly corroborated by the Vayu and the Matsya thus :—

पौलोमास्तु तथान्ध्रास्तु महापद्मान्तरे पुनः ।
अनन्तरं शतान्यष्टौ षट्त्रिंशच्च समाः स्मृताः ॥

This means :—"After an interval of 836 years after Mahapadma Nanda, the Andhras as Pauloma and others will come". This clearly means that 836 years after Mahapadma the Andhras will begin to reign. On a rough calculation we said 750 years, but on actual calculation we find that according to the Matsya purana

the Kanvas reigned for	85	years,
the Sungas ,,	300	,,
according to Vayu the Maurya ,,	337	,,
,, all the Puranas the Nandas ,,	100	,,
Thus the total amounts to	822	

An exhaustive textual criticism of the passages of the Puranas bearing upon this subject of chronology and geneology may be found in our separate work. "The date of Sri Samkaracharya". We have thus explained why we took some particular readings as correct and genuine and others as errors due to negligence and bad preservation.

8. To sum up :—

(a) From the Bhashya we find that Samkara was a contemporary of king Purnavarma.

come to about 1200 years. We have already seen that the Mahabharata war, which is the *sheet anchor* of the Indian Chronology, is bound by an unassailable astronomical datum and the end of the Mauryan dynasty, by another equally valuable astronomical datum. Mathematically the amount of time which ought to have elapsed between these two astronomical data must come to about 1800 years and no historian will be justified in disturbing these dates. Consequently the Sungas, the Kanvas and the Andhras must absorb, among themselves, some 900 years. Now all the puranas agree in giving the Andhras a total reign of 450 years. Hence the Mauryas after Salisuka, the Sungas and the Kanvas must have reigned for about 450 years. It is thus evident that that Purana which gives tolerably a reign of 900 years from the second astronomical datum to the end of the Andhras must be taken as genuine and fairly correct. Now, all the four puranas declare with one voice that the Andhras reigned for 450 or 460 years, and the Matsya Purana gives a total reign of 300 years for the Sungas and 85 years for the Kanvas. The remaining 70, 80 years must be in the Mauryan dynasty, which is borne out by the particular reading of the Vayu purana in the India Office Library. This is also verified in the following manner. We have learnt that a total reign of 1200 years must have elapsed from the coronation of Nanda to the end of the Andhras and since the Andhras had, according to all the Puranas, reigned for about 450 years, some 750 years must have passed from the Nandas to the

years from Parikshit to Nanda. The Vayu and Matsya give, in addition, the number of years from the coronation of Nanda to the end of the Andhra dynasty. The Vayu says that the "Saptarshis" (Great Bear) will travel each nakshatra in 100 years, and by the end of the Andhras they would have completed the cycle of 27 Nakshatras and thus 27 hundreds of years would have elapsed by the end of the Andhras आन्ध्रान्ते. The puranas have accepted that at the time of the birth of Parikshit the "Saptarshis" were in the constellation "Magha" मघाः and by the time the Andhra dynasty becomes extinct they would have completed the cycle of twenty seven Nakshatras. From this it is clear that from Parikshit to the end of the Andhras 27×100 or 2700 years would have elapsed. The Matsya purana makes the the position clearer still. There we read

तावत्कालान्तरं भाव्यमान्ध्रान्तादापरीक्षितः ।
सप्तविंशति भाव्यानामान्ध्राणां तु यदा पुनः ॥

This means :— "From the Andhras to Parikshit so much time must have passed; the time taken by the Saptarshis to travel twenty seven stars". Thus from Parikshit to the end of the Andhras there must have elapsed some 2700 years. Since the number of years from Parikshit to the coronation of Nanda amounts to 1500 years it is clear that from Nanda to the end of the Andhras the number of years must be 1200 years. In other words the total number of years of the Nanda, Maurya, Sunga, Kanva and Andhra dynasties, when added together, must tolerably

departure. Salisuka comes as the seventh in the line from Asoka. It therefore goes without saying that the Chandragupta and Asoka—The greatest of the Mauryan kings—must, of necessity, have lived before 1638 B. C. And no amount of herculian efforts, on the part of the orientalists, to bring down Asoka to the third century B. C., will be of any avail in the face of this astronomical data. In truth, the Macedonian raider was bore more than 1200 years after Asoka.

7. The third land mark is the counter checks given in the Puranas in regard to the total number of years from the birth of Parikshit to the end of the Andhra dynasty. We have seen that the Bhagavata has given the total years from Parikshit to the coronation of Nanda as 1510 years. The Vishnu reads.

यावत् परीक्षितो जन्म यावन्नन्दाभिषेचनम् ।
एतद्वर्षसहस्रं तु ज्ञेयं पञ्चदशोत्तरम् ॥

Here पञ्चदशोत्तरम् is evidently a clerical error for पञ्चशतोत्तरम्; for the totals given to the Brahadrathas, Pradyotas and Saisunagas in this same purana comes to 1500 years. For the same reason the reading.

महादेवाभिषेकात्तु जन्म यावत् परीक्षितः ।
एतद्वर्षसहस्रं तु ज्ञेयं पञ्चाशदुत्तरम् ॥

given in the Vayupurana is another error for महापद्माभिषेकात्तु and पञ्चशतोत्तरम्. Thus all the puranas agree in giving 1500 as the aggregate number of

years after Bhishma and 3295 years before our present day or about 1368 B. C., Salisuka also must have lived about that time 1368 B. C. From the Vishnu and the Bhagavata puranas we learn that Salisuka belonged to the Mauryan dynasty and comes about the latter part of that dynasty. The particular India office manuscript of the Vayu purana mentions Salisuka, but not the printed editions of it. Since that reading agrees with Vishnu and Bhagavata, we have adopted that reading for the Vayupurana in regard to the Mauryan dynasty. Since all the puranas agree in giving the aggregate years from the Mahabharata to the end of the Nandas as 1610 years, the regnal years for the Mauryan dynasty according to this Vayu purana, when added to this aggregate years gives 1798 years from the Mahabharata to the beginning of Salisuka. It is not improbable that Garga would have lived some 28 or 30 years after he wrote his work. Hence that reading of the Vayu purana which tolerably agrees with the astronomical data has to be accepted as correct. Hence it is that we adopted the reading of the particular Vayu purana in the India office library. The agreement is remarkable. Garga expresses one particular thing in two ways. He says that some time after the sun does not reach Dhanishtha in "winter solstice" troubles will arise. Hence it clearly means 'some years after 1771 years from Mahabharata'. It may as well be 20 or 30 years. He further says that after Salisuka there will be trouble. Hence the trouble might have occurred after 1798 from Bhishma's

This means " Surely at some former time the Sun must have turned on his southward course in the middle of Aslesha and on his northward course in the beginning of Dhanishtha ; for so it is said in ancient texts ". Bhattotpala, his commentator, explains ' ancient texts ' as texts of Garga and others and quotes the sloka of Garga given in the beginning of the paragraph. Since Garga forebodes some serious trouble at some time when the Sun does not reach Dhanishtha, it is clear that at the time of writing his work the Sun used to be at the first point of Dhanishtha when the " winter solstice " (Sun's northward course) commenced. Dhanishtha begins in 293° 20′. Hence from the Mahabharata war the Uttarayana was thrown back by 318° 3′ 20″ minus 293° 20′ 0″ or 24° 43′ 20″ at the time of Garga, owing to the precession of the equinoxes ; and from the time of Garga to the present day it has been still further thrown back by 293° 20′ 0″ minus 247° 19′ 37″ or 46° 0′ 23″. Hence from the departure of Bhishma to the time of Garga $89000'' \times \frac{100}{5026}$ or 1771 years had rolled by, and from Garga to our present day $165623'' \times \frac{100}{5026}$ or 3295 years had similarly rolled by. Now, this Garga says in the Yugapurana chapter of his work, that sometime after Salisuka had reigned in Kusumapura (Magadha) troubles due to the combined invation, by Panchalas, Mathuras and Yavanas will arise. It is clear from this that Garga must have lived either after Salisuka or at least about his time. Since from Astronomical calculations we find that Garga must have lived 1771

required for the winter solstice (Uttarayana) to be thus thrown back by 70° 43′ 43″ on account of the precession of the equinoxes ? At the rate of 50° 26″ per year we get 70° 43′ 43″ or 254623″ × $\frac{100}{5026}$ or 5066 $\frac{584}{5026}$ years or 5066 years in round figures before to-day. From the beginning of Kali to the present day 5029 years have rolled by. Thus Bhishma's departure from this world took place 37 years before the commencement of Kali (3139 B. C.) which exactly tallies with the statement in the Mahabharata (Mausala parva)—

षट्त्रिंशे त्वथ संप्राप्ते वर्षे कौरवनन्दनः ।
ददर्श विपरीतानि निमित्तानि युधिष्ठिरः ।

Thus the beginning of the Puranic chronology is unassailable.

6. The second land mark is another astronomical datum found in the Garga Samhita. Sage Garga says

यदा निवर्ततेऽप्राप्तो धनिष्ठामुत्तरायणे ।
आश्लेषां दक्षिणेऽप्राप्तस्तदा विद्यान्महद्भयम् ॥

It means " when the Sun turn on his Northward course without reaching Dhanishtha, or turns on his Southward course without reaching Aslesha know then, there will be immense trouble (fear) ". Varahamihira clearly explains this by saying that Aslesha means " the middle of Aslesha ". Says he

आश्लेषार्धाद्दक्षिणमुत्तरमयनं रवेर्धनिष्ठाद्यम् ।
नूनं कदाचिदासीद्येनोक्तं पूर्वशास्त्रेषु ॥

Bhishma waited for the 'winter solstice' in order to throw off his mortal coil. The day previous to Bhishma's departure is called Ratha-saptami or the Charriot-seventh day. The word clearly suggests that the charriot of the Sun began to turn on its northward course. It means the "winter solstice" began on the Saptami and on the next day Bhishma departed. Since half of Ashtami had passed at the time we may roughly say that 1½ days (Saptami and half of Ashtami) have passed since the commencement of the 'winter solstice'. Since the Sun travels on an average one degree per day, one and a half degrees must have elapsed between the 'winter solstice' and Bhishma's departure. Hence at the time of the Mahabharata war the 'winter solstice' must have commenced in the fourth quarter of Satabhishak when the Sun was in 319° 33′ 20″ minus 1° 30′ or 318° 3′ 20″. Now in this year 1927 of the Christian era the Sun will enter on the 'winter solstice' on the 22nd. day of the ensuing December at 57*g*. 15*v*. (represents ghatikas and vighatikas.), from sun-rise, in the third quarter of Mula, when he reaches 247° 19′ 37″. * Thus the difference between Bhishma's death and our present day is (318° 3′ 20″—247° 19′ 37″) 70 degrees 43 minutes 43 seconds. What must be the period of time

* Sri. T. S. Visvanatha Srautial, in his almanac, has given 47*g*. 57*v*. as the time when the Winter Solstice (Uttarayana) commences. 9*g* 18*v* have to be added to this owing to a difference of 9′ 43″ in the calculation of Ayanamsa introduced by Srautigal himself by taking a long jump between the cyclic year Rudhirodgari—1923—and the next year Raktakshi—1924.

demise must have occurred at least 4600 years before today. This is sufficient to knock the bottom out of the grotesque orientalistic superstition that the puranic date of the Mahabharata war is either mythical or legendary.

The mean longitude of the Sun and the Moon on that particular day when Bhishma ascended to Heaven has been calculated by our late lamented teacher Brahmasri Varahur Sundareswara Sastrial, the devout disciple of the late Brahmasri Sundaresa Srautigal that erudite South Indian Astronomer. Mr. Sundareswara Sastrial has found by actual calculation that the constellation Rohini ends at 32 ghatikas from Sun-rise on that memorable day, when Bhishma went to Heaven. Since the Mahabharata says that the Sun entered the meridian at that particular moment, it means 15 ghatikas had passed, at the time, from Sun-rise. Hence 17 ghatikas still remain in Rohini for the Moon to travel. This means that the Moon was almost at the end of the third quarter of Rohini. 13 ghatikas had already been spent and only two ghatikas remain in the third quarter of Rohini. The third quarter extends from 46° 40′ to 50 degrees. Since Moon travels, on an average, one quarter or 3° 20′ in 15 ghatikas and since 13 ghatikas have passed in the third quarter of Rohini, the mean longitude of the Moon, at the time, must be $(\frac{13}{15} \times 3^\circ\ 20') = 2^\circ\ 53'\ 20'' + 46^\circ\ 40'\ 0''$. Or 49° 33′ 20″. At 90 degrees from this place we must find the Sun. Hence the mean longitude of the Sun is 319° 33′ 20″. Every Hindu clearly knows that

Synchronism, on the perturbed imagination of the Orientalists. From the Mahabharata (Santi parva, Cha. 46.) we learn that at the time of Bhishma's departure from this world the Sun had just entered on the "winter solstice" that it was the bright half of the lunar month Magha, that the Tithi was Ashtami, that the Sun had just entered the Meridian and that the Moon was in the constellation Rohini. It is well known that Tithi represents the difference, in longitude, between the Sun and the Moon, and the Nakshatra represents the position of the Moon. Since Moon was in Rohini and the Tithi was Ashtami, or more correctly, according to Anusasana parva, 7½ Tithis had elapsed (Ch. 273) at the time, the Sun must at that time be 90° removed from the Moon. In other words, the Sun must have been at the constellation Satabhishak. We do not know the exact position of the Moon in the constellation Rohini. It is a matter of practical Astronomy and has to be calculated independently. Ignoring it for the present, even supposing that Rohini had just begun at the time, the Sun must of necessity, be in the second quarter (pada) of Satabhishak if he is to be removed by 90° from the Moon or in 310°. Thus it is clear that, at that time, the winter solstice commenced when the Sun was in the constellation Satabhishak. Today in the year 1927 the Sun enters on the "winter solstice" when he reaches the third quarter of Mula or 246° 40. Thus the difference is about 64 degrees. This will give 4608 years at the rate of 72 years for one degree. Thus Bhishma's

Satam and not with *Dása*. Thus till the Nandas, the regnal years and the aggregate total years agree. The next dynasty was Nandas.

(4)	Nandas reigned over Magadha for	100	years.
(5)	According to one version of Vayu purana preserved in the India Office Library the Mauryas (12 kings)	337	,,
(6)	According to Matsya, the Sungas (10 ,,)	300	,,
(7)	According to Matsya, the Kanvas (4 ,,)	85	,,
(8)	According to the combined list of Vayu and Matsya the 17 kings of the Andhras till Hala	299	,,

Thus the total number of years that elapsed from the birth of Parikshit to the commencement of the reign of Hala was 2631. Hala, we have seen, had reigned for 25 years. He must therefore have reigned from 2631 to 2656 from the Mahabharata war. Kali began on the 38th year from the great fratricidal war. Hence Hala – the Purna – must have lived from 2593 to 2618 Kali. Since Samkara was a contemporary of Purnavarma he must have lived about this time.

5. One word by way of explanation. According to us the *Sheet anchor* of Indian chronology is the date of the Mahabharata war which is based on unassailable astronomical data. Astronomy is an exact science and rests on solid mathematical calculations. It, therefore, does not rest, like the Greek

18th king of the Andhra dynasty, —the eighth (and last, recorded in the Puranas) dynasty that ruled over Magadha. The Vishnu and Bhagavata puranas give only the total years of particular dynasties; but the Vayu and Matsya give, in addition to the total years of a dynasty, the regnal years of each king of every dynasty. But owing to negligence and bad preservation of the ancient works by later devotees numerous variants in the readings and other deformities have cropped up from Mauryan dynasty onwards. Thus the Vayu-purana mentions only 15 kings, in the Andhra dynasty, by name while the total number of kings it mentions as thirty. Hence only by a careful and judicious use of the readings of Vayu and Matsya puranas can we get an almost complete list of the kings of the Andhra dynasty. Thus from a careful perusal of the Puranas we find that after the battle of the Mahabharata

(1)	the Barhadrathas	(22) reigned over Magadha		for 1010	years
(2)	the Pradyotas	(5 kings)	,, ,,	138	,,
(3)	the Saisunagas	(10 ,,)	,, ,,	362	,,
	Total	(37 ,,)		1510	,,

This corresponds with the total years given by the Bhagavata from the birth of Parikshit to the coronation on Nanda *cf*

आरभ्य भवतो जन्म यावन्नन्दाभिषेचनम् ।
एतद्वर्षसहस्रं वै शतं पञ्च दशोत्तरम् ॥

Here the word *Panca* agrees in construction with

The succeeding passage is

पञ्चसप्तकराजानो भविष्यन्ति महाबलाः ॥

Here the word संवत्सरं in ततः संवत्सरं पूर्णं etc. is superfluous. Hence the passage has been translated thus:- "Such number of years as will amount to 25 years". The regnal years given in the latter half of the previous passage — वर्षाणां पञ्चविंशतिम् — ought to be taken to agree in construction with king Hala in the next line. It can not be interpreted as referring to Nemikrishna. For, in that case the passage which is previous to this passage which gives 30 as the regnal years remains unattached to any king. Nor can it be taken to refer to the reign of Apadabadha, the previous king. For, the passage which refers to him clearly indicates the number of years that he ruled over Magadha as ten years. Hence we take the passage — भविता नेमिकृष्णस्तु — as Nemikrishna will reign (after Apadabadha), and the number of years will be twenty-four plus six, in order to justify the future tenses भविष्यति and भविता. It is therefore clear that the expression — वर्षाणां पञ्चविंशतिं must be understood as agreeing with the succeeding passage— ततः संवत्सरं पूर्णो हालो राजा भविष्यति. Here, if the expression be Purnam as found in printed editions in what way it can be reconciled with this passage surpasses our comprehension. It is therefore clear that it is but a mere clerical error for Purna in the masculine gender. Hence the expression Purna in the above passage is a clear indication for Purnavarma which is but another name for Hala. This was the

source of spiritual life is there now ?" (Pt. II., Bk. VIII, pp. 118., Buddha-Gaya). In another place the traveller says "Next to the eastward 200 paces or so outside the wall is a figure of Buddha standing upright and made of copper. Its height is about 80 feet. A pavillion of six stages is required to cover it. It was formerly made by Purnavarmaraja". (Pt. II, Bk. IX, pp. 174;—Sariputra and Aswajita). It is thus clear that this Purnavarma must have existed in very ancient days; but nothing about his time is available to us from the Chinese nor from any Buddhist records.

4. Our next duty is to find out whether there was a Purnavarma in Magadha list of kings. Such a list is preserved in Vishnu, Bhagavata, Vayu and Matsya Puranas, but in none of them is the name of Purnavarma to be found among the Magadha kings. But the Vayu-purana throws the clue thus :—

ततः संवत्सरं पूर्णो हालो राजा भविष्यति।

The reading पूर्णं in printed editions is evidently a clerical error for पूर्णः, because it does not agree in sense with the passages that are either before or after. The passage that goes before reads thus :—

पञ्चाशतं समाः षट् च शातकर्णिर्भविष्यति।
अपादवद्धो दश वै तस्य पुत्रो भविष्यति॥

चतुर्विंशत्तु वर्षाणि षट् समा वै भविष्यति।
भविता नेमिकृष्णस्तु वर्षाणां पञ्चविंशतिम्।

Here comes the passage we have just quoted above.

varma alone would have been sufficient to hold him to be a historical personage. Samkara says something more. He mentions a particular incident in the life of Purnavarma. Says he पूर्णवर्मणोऽभिषेकात्. He gives the particular incident of *Abhisheka* or coronation of Purnavarma which his contemporaries could well remember as an *actual* thing that happened in their time; and in juxta-position to that actual incident he places *vandhyaputra* the son of a barren woman. Hence unless Samkara had some means of knowing the *abhisheka* as an incident which actually happened he can not cite it as a *Bhava padartha* भावपदार्थ as opposed to an *abhavapadartha* अभावपदार्थ the *vandhyaputra*. Nor could he have silenced his opponents, at that time, whom he was addressing in his Bhashya, when they were proclaiming to the world that a *Bhavapadartha* may spring out of nothingness. Samkara tries to bring home to his opponents the futility of their position by an apt illustration which they can well realise. The irresistible conclusion, therefore, seems to be that Samkara was a contemporary of king Purnavarma.

3. We shall now see who this Purnavarma was. We find in the Buddhist records especially in the "Travels of Hiuen-ts-ing that Purnavarma was a king of Magadha. The traveller says :— "Some months afterwards, the king of Magadha, called Purnavarma (Pu-la-na-fa-mo) the last of the race of Asoka raja, hearing of it sighed and said,—"The sun of wisdom having set, nothing is left but the tree of Buddha; and this they have now destroyed, what

graph. It means "Relation can be maintained only between two existing things; but not between one existing and another non-existing thing, nor between two non-existing things. As non-existence अभाव is no entity there is no sense in drawing a boundry line as 'before manifestation'. Fields, houses and others which have real existence in the world are defined by boundries; and not non-existing things. By declaring that "before the coronation of Purnavarma the son of a barren woman became king, the non-existing "son of a barren woman" can never be understood as having a mortal existence now or had it in the past or will have it hereafter". The passage is significant. Two propositions have been enunciated by Samkara here. One is 'Only existing things can be defined relatively सतोर्हि द्वयोः संबन्धः संभवति. The other is 'Relative existence can not be defined between a real and an unreal thing न सदसतोः. Hence no question arises between two or more unreal things. The first proposition has been illustrated by the example of Fields, Houses etc. The second proposition has been illustrated by the example of Purnavarma and the son of a sterile woman. Since Samkara deals, in the second proposition, with an actually existing thing in its relation to a non-existing thing the illustration given to elucidate the proposition must necessarily refer to an actually existing thing in its relation to a non-existing thing. Thus Purnavarma cited in the example must of necessity be a historical personage. Samkara is still more explicit in this passage. The mere mention of Purna-

MY GURU SRI SASTRIAR

I had the rare privilege of sitting under the feet of Sri K. G. Natesa Sastriar, to learn Ayurveda in 1938-43. In my search for the biographical data of Sri Sankara in order to compile Sri Sankara Vijaya Makaranda, which was published and released on Sri Sankara Jayanthi Day (1979), I happened to get a rare copy of the issues of Vol. 1 Part 3 & 4 of Jignasa (1927) edited by my Guru, Sri Sastriar. I found in it to my astonishment a lengthy article on *Sri Samkaracharya* written by him. In this, the learned author has based his logical deduction regarding the date of Sri Sankara from internal evidences gleaned from Sri Sankara's own works and external sources such as Puranas and lists of successive Acharyas after Sri Sankara preserved in different Sri Sankaracharya Mutts. The date so arrived at, 509–477 B. C., is corroborated with the date maintained in the annals of Sri Kanchi Kamakoti Peeth.

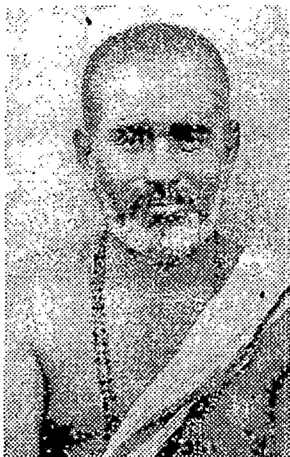
By publishing this book under *Simili Venkatarama Sastri Trust* which stands in the name of my father, I pay my respects to the Great Sri Sankara Bhagavatpada, to my revered Guru Sri Sastriar and to my illustrious father simultaneously.

Vaidya S. V. Radhakrishna Sastri.

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